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THE LITTLE LITURGY-BOOK



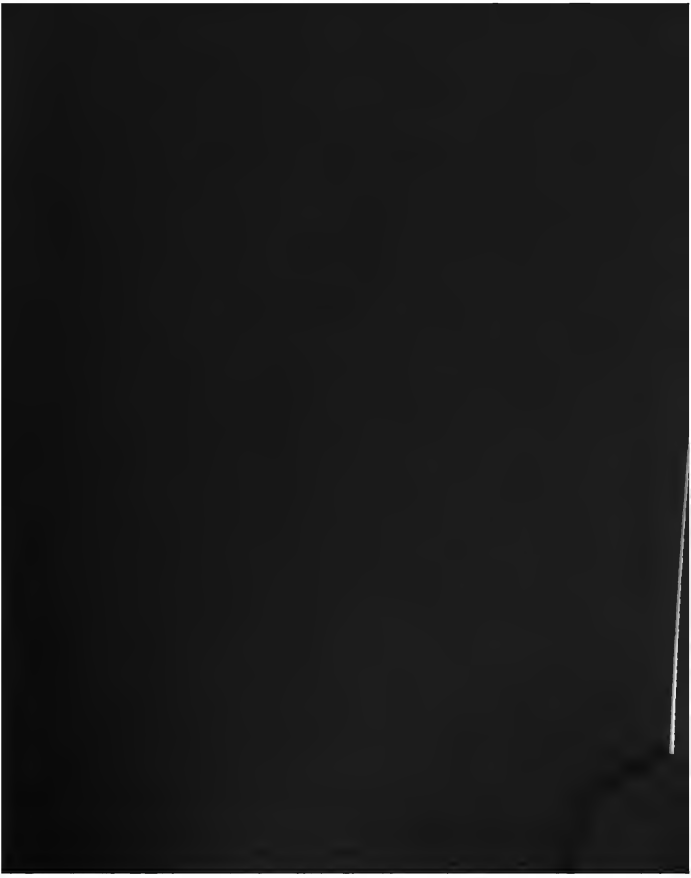
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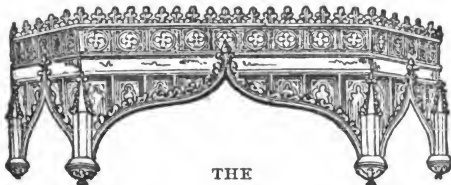
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LITURGY BOOK FOR THE YOUNG



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THE

LITTLE LITURGY-BOOK :

BEING

A Manual of Altar Devotions,

FOR THOSE WHO

ARE PRESENT AT THE HOLY EUCHARIST,

Especially intended for Young Persons.

BY B. H. T.

"He brought me to the banqueting house, and His banner over me was love."—CANTICLES II., 4.



FOLKESTONE
J. ENGLISH, HIGH STREET.

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MDCCCLXVIII.

TO
DR. PUSEY,
IN
GRATEFUL REMEMBRANCE OF
MANY SPIRITUAL PRIVILEGES ENJOYED THROUGH
HIS MINISTRATIONS,
AND WITH THE HOPE THAT IT MAY HELP,
BY GOD'S BLESSING,
TO CARRY ON THE WORK OF CHRIST IN HIS CHURCH,
THIS LITTLE BOOK IS RESPECTFULLY
DEDICATED
BY THE AUTHOR

TO THE READER.

THE Compiler of this book has been induced to undertake his task, from the belief that long acts of devotion, such as are found in the many Altar Manuals of the present day, are unsuited to the young; and with the experience that the minds of children may be led to cherish devotional feelings, if short prayers are varied and broken by suitable hymns.

He has also endeavoured to give a few directions, ritual and practical, such as seem calculated to make the service of God real to children, rather than formal, and to lead them to cultivate a habit of recollectedness in the especial presence of God.

The hints on Self-Examination and on Private Prayers, etc., although not falling strictly under the title of the volume, have been added at the suggestion of friends, in order that the little book might form a complete manual of devotion for the young.

Folkestone : Festival of All Saints, 1868.

AD MAJOREM DEI GLORIAM !

The Holy Communion should be celebrated in every Church, and all "the Faithful" (i.e. Baptized Christians) should, if possible, be present, even if they do not communicate, on

Every Sunday in the year.

And on all the Feasts of the Church, of which a list is given at the beginning of the Prayer Book, and especially the feasts of our Blessed Lord, and the Blessed Virgin, on All Saints' Day, and on the dedication Festival of their Parish Church.



Prayers before the Holy Communion.

When you see the Priest go up to the Altar, imagine that you see Christ Himself entering the Supper Room ; bow yourself down, and take your place (in your mind) with the Holy Apostles, and beg to be admitted to share in that Sacred Feast.

✝ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The King of Heaven, He Who Himself blessed little children, and desired that they might come to Him calls me into His sacred presence ; let us make haste to approach His presence and proclaim His praises.

O come let us worship, and fall down and kneel before the Lord, our Maker.

Glory be to the Father, &c.

Hymn 1.

What solemn joy should be
In people and in priest ;
Christ on the cruel Cross we see ;
And yet ! it is a Feast.

His Flesh is Meat indeed,
And Drink indeed His Blood ;
For, if by living faith we feed,
They yield immortal Food.

No fitting place hast thou
These hallowed walls within,
If in thy heart and on thy brow,
Be unrepented sin.

But let the truthful soul
On Jesus' blood rely,
Give all its powers to love's control,
And Abba, Father cry.

Then—Come—the Spirit calls,
The Bride repeats the sound ;

Wide open are the royal halls,
And richest Sweets abound.

All at this feast of Love,
In wedding robes are drest ;
But one the Bridegroom's hand hath wove,
For every willing guest. Amen.

Hymn 2.

LAUD, O Sion, Thy salvation,
Laud, with hymns of exultation,
Christ thy King and Shepherd true ;
Bring Him all the praise thou knowest ;
He is more than thou bestowest ;
Never can'st thou reach His due.

Special theme for glad thanksgiving
Is the quickening and living
Bread, to-day before thee set ;
From His Hands of old partaken,
As we know by faith unshaken,
Where the twelve at supper met.

Full and clear ring out thy chanting,
Joy nor sweetest grace be wanting,
From thy heart let praises burst ;
For to-day the Feast is holden
When that Institution olden,
Of that Supper is rehearsed.

Here the new law's new oblation,
By the new king's revelation
Ends the form of ancient rite ;
Now the new the old effaces,
Truth away the shadow chases,
Light dispels the gloom of night.

What He did at supper seated,
Christ ordained to be repeated,
His memorial ne'er to cease ;
And His rule for guidance taking,
Bread and wine we hallow, making
Thus our sacrifice of peace.

Wondrous truth by Christians learned,
Bread into His *Flesh* is turned,
Into Precious *Blood* the wine,
Sight hath failed, nor thought conceiveth,
But a dauntless faith believeth,
Resting on a power divine.

Whoso of this food partaketh
Rendeth not the Lord, nor breaketh ;
Christ is whole to all that take :
Thousands are, as one, receivers,
One, as thousands of believers,
Eats of Him Who cannot waste.

Bad and good the Feast are sharing :
O what diverse dooms preparing,
Endless death or endless life ;
Life to these, to those damnation ;
See how like participation
Is with unlike issues rife.

When the Sacrament is broken,
Doubt not, but believe 'tis spoken,
That each severed outward token,
Doth the very Whole contain ;
Nought the precious gift divideth,
Breaking but the sign betideth,
Jesus still the same abideth,
Still unbroken doth remain.

Lo, the angels' Food is given
To the pilgrim who hath striven ;
See the children's Bread from heaven,
Which on dogs may not be spent :

Truth the ancient types fulfilling,
Isaac bound, a victim willing ;
Paschal Lamb its Life-Blood spilling ;
Manna to the fathers sent.

Very Bread, good Shepherd tend us,
Jesu, of Thy love befriend us ;
Thou refresh us, Thou defend us,
Thine eternal goodness send us,
In the land of life to see ;
Thou who all things can'st and knowest
Who on earth such Food bestowest,
Grant us with Thy saints, though lowest,
Where the heavenly Feast Thou showest,
Fellow-heirs and guests to be. Amen.

Hymn 3.

JESU, Jesu come to me,
Longesth all my soul for Thee ;
Thou my Friend and comfort art,
Clasp, O, clasp me to Thy heart.

Life without Thee is but pain ;
Drooping hearts Thou dost sustain ;
O, how sighs my heart for Thee ;
Good Lord Jesus, come to me.

Nothing that on earth I see,
Can my spirits solace be ;
Only Thy dear Love, O Lord,
Peace and quickening can afford.

Therefore long I after Thee,
Haste, Lord Jesu, come to me ;
Falling on my wounded heart
Let Thy Balm heal all its smart.

Thou didst die upon the Wood,
Giv'st Thy Body for my Food,
Let my grateful love for Thee
Sing Thy praise eternally.

Sinful, Lord, I stand confest,
All unfit to be Thy Guest ;
Speak the Word unto my soul,
Straight that Word shall make it whole.

Grant me Thy forgiveness free,
In death's awful agony ;
Be my guardian in that strife ;
Raise Thou me to endless life.—Amen.

The preceding Prayers and Hymns may be used while the Introit is being sung, or at an early Celebration while the Priest is saying his secret Prayers.—Psalm xliii, etc.

Choristers in Choir will have their own proper duties to attend to, but the Server should say them.

The Office.

Our Father, &c.

Almighty God, unto Whom all hearts be opened, etc.

After each of the first nine commandments, pray to God with your heart, while you say with your lips :—

Lord, have mercy upon us, and incline our hearts to keep this law.

And after the tenth.

Lord, have mercy upon us, and write all these Thy laws in our hearts we beseech Thee.

When the Holy Gospel is given out, stand up and say ; or join with the Choir in singing.

Glory be to Thee, O Lord.

After the Gospel.

Praise be to Thee, O Christ.

THE NICENE CREED.

At the Creed stand. Bow at the name of our Lord, and (in honour of our Lord's Incarnation; at the words WAS MADE MAN), and at the words "and the Life of the World to Come" reverently make the sign of the Cross from the forehead to the breast, and across from left shoulder to right, in token that your hopes of "The Life of the World to Come" rest only on the Cross of Christ.

Here notice is given of Holy Days and Fasting Days (if any) to be observed in the week, when say

Good Lord, may I, though a little child, be enabled to observe the Holy Days and Fasts which the Church commands us to keep for Thy glory and the good of our souls, through Jesus Christ our Lord. Amen.

Then follows the Sermon, to which you should try and listen quietly and reverently; or if you are tired or cannot understand it do not laugh or talk, but take your Bible or Hymn Book, or look at the Cross over the Altar, and think of Him who died on the Cross for you, and ask Him to help you to behave reverently in His House.

Do not, however, give up listening to the Sermon, unless you really cannot keep up your attention.

The Priest now returns to the Altar, and begins the Offertory sentences.

When you make your Offering, say

O Lord, I give unto Thee a small portion of what is Thine own. Thou Who hast given me all that I have, yea, even Thine own Son to become my Salvation, I give Thee only a small token, to show that I am Thine altogether, and that I seek Thy heavenly treasures. O that I could give Thee a thousand times more! I rejoice that Thou acceptest of so small a matter done to my poor brethren, as if it was done to Thyself. Blessed be Thy Holy Name.

Remember that, although a child, you are bound to give something to God if you can, for every-one is bound to give up at least a tenth of their earnings or income to God, and the rich can of course do much more.

Remember that God knows, even if man does not, whether you can give anything to Him.

If, however, you cannot give any money, use the following prayer :—

O Almighty God, possessor of heaven and earth. Thou hast made both the poor and the rich, and carest for both alike. Thou givest plenty to some, that it may supply the wants of others. Do Thou bless them that have with cheerful hearts freely given unto Thee, and

reward them an hundred-fold into their bosom. Accept, O Lord, my willing mind, and my prayers in behalf of those who give to the relief of the poor and needy, and answer them for Jesus Christ's sake. Amen.

When the Priest places the elements of Bread and Wine upon the Altar, you may say

The Lord hath prepared a table in the midst of the wilderness of this sinful world, our cup runneth over with His mercy and loving kindness.

Or

O Jesu, like a lamb led to the slaughter, Thou wast taken up the hill of Calvary, there to be sacrificed for me on the altar of the Cross ;
O Jesu, Mercy.

O Thou, Who sittest at the right hand of the Father, yet art present with us though unseen, come and sanctify with Thy presence, those who offer and those who receive them.

¶ *Then shall the Priest say*

Let us pray for the whole state of Christ's church militant here in earth.

ALMIGHTY and everlasting God, who by Thy

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holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men ; We humbly beseech Thee most mercifully [**to accept our alms and oblations and*] to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors ; and specially Thy servant VICTORIA our Queen ; that under her we may be godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates [*especially the Bishop of this Diocese, and the Clergy of*

* If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out.

this Parish], that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present [*and to all for whom I wish to pray*]; that, with meek heart and due reverence, they may hear and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, [*especially*]. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear, [*especially . . . **]; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

* Here mention any friend or relation who has died in the faith of Christ, whom you wish to remember, and thank God for the death of His Saints, which is right and dear in His sight.

A pause is sometimes made here, although it is not directed by the Rubric. When this is the case do not look about you, and do not leave the Church, as every one but the unbaptised has a right to be present during the celebration of the Holy Communion. If, however, there be any unbaptised who have remained for the Sermon, it would be well for them to leave the Church now.

The Long Exhortation.

Dearly Beloved in the Lord, &c.

This Exhortation is intended to warn all persons against receiving the Holy Communion without sufficient preparation.

Those who intend to receive the Holy Communion should now "direct the intention" i.e. say a prayer in which the especial favour which they intend to ask of God should be named, such as grace to subdue some sinful habit—conversion or repentance for some friend or relation—a blessing on the Clergy of their parish and on their own work.

If possible, the particular thing to be asked for should be fixed the night before. We cannot but believe that it avails much with God, when many in the congregation unite in the same intention.

Prayer for directing the Intention.

O most High and most Mighty God! to

the praise and glory of Thy supreme Majesty ; in remembrance of the precious Death and Passion of Thy Son Jesus Christ, our Lord ; thanking Thee for all Thy manifold mercies to me and Thy whole Church ; that I may obtain pardon of my sins ; grace to give up [*name your besetting sin* . . .], and that I may be clothed with [*name the virtue you wish to acquire* . . .], that Thou wouldest bless [. . .], and that Thou wouldest grant that we may obtain Eternal Life. I desire, unworthy as I am to receive these Holy Mysteries, and to offer unto Thee the Sacrifice of the Most Holy Body and Blood of Thy Son.

An Act of Faith.

O God made Flesh, how canst Thou give us Thy flesh to eat and Thy Blood to drink, I know not, but I firmly believe it all, because Thou hast said it ; and I firmly rely on the banner of Thy Love, who hast called me to the banquetting house.

Lord, I believe, help Thou mine unbelief, that I may never exalt my poor weak understanding above Thy Word, which cannot fail.

The Short Exhortation.

YE that do truly, &c.

The Confession.

At the Confession join your voice with the Priest's, and sorrowfully call to mind your sins.

The Absolution.

Bow your head and listen attentively. Make the sign of the Cross at the words

Pardon ✝ and deliver you from all your sins.

And say

O Lord Jesu, confirm in heaven this sentence of Thy priest on earth, that my sins may be blotted out, and my soul washed clean, through Thy prevailing intercession.

Then after the "Comfortable Words," the Priest says

V Lift up your hearts.

R We lift them up unto the Lord.

V Let us give thanks unto our Lord God.

R It is meet and right so to do.

Then the Priest turns to the Altar, and says

It is very right, meet, &c.

Try really to lift up your hearts to God, for you are going to join with Angels and Archangels, and all the company of heaven in doing honour to your God and Saviour.

The Sanctus.

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy Glory: Glory be to Thee O Lord most High. Amen.

The Priest kneeling down says

We do not presume, &c.

During which you may say

Permit not, O Lord! that my mind should wander from the consideration of the adorable mysteries now celebrating on Thy altar. O that my heart were filled with love that I might praise Thee more worthily for Thine infinite mercies.

The Consecration.

Before the prayer of Consecration, the Priest says his secret prayer, during which if the choir does not sing

Blessed be He that cometh in the name of the Lord, Hosanna in the highest.

You may say

Receive, O Lord, this sacrifice, at the hands of Thy Priest, to the praise and glory of Thy Holy Name, and to our benefit, and that of all Thy holy church.

During the prayer of Consecration, let your soul be hushed in awe at the nearness of so great a mystery.

At the words THIS IS MY BODY, bow down your head with the deepest reverence, and say

Hail true Body of my Jesus, offered for me upon the cross.

At the words THIS IS MY BLOOD, bow down and say

Hail, Precious Blood of our Emmanuel, wash me and make me pure.

O Lamb of God, that takest away the sins of the world ; have mercy upon us (twice).

O Lamb of God, that takest away the sins of the world, grant us Thy peace.

Act of Thanksgiving.

O taste and see how good the Lord is, Alleluia. Bless the Lord in the highest, Alle-

luia. Bless Him in the highest, Alleluia. Bless Him, all ye angels of His, Alleluia. Bless Him, all His host, Alleluia. What blessing or thanksgiving can we offer for this Sacrament. Thee only, Jesus, do we bless, with the Father and the most Holy Spirit, now and ever. Amen.

Do not stare at the people who come up to receive the Holy Communion, and try to fix your thoughts on Jesus. If your thoughts will wander in spite of yourself, say one of these hymns:

Hymn 4.

O JESU, it were surely sweet,
To sit and listen at Thy feet,
With those who in Thy life drew near,
Thy words of wondrous grace to hear.

And it were sweet to walk with Thee
Along the shores of Galilee;
Or, safe embarked in Peter's boat,
O'er its blue waves with Thee to float.

Yet sweeter far it is to pray,
Before Thine altar night and day.

Aud feel the love which bids Thee lie
Thus wrapt in holiest mystery.

Yes, Jesus, Thou art hidden thus
On this poor earth for love of us ;
And yet upon Thine altar throne
Too oft we leave Thee all alone.

O, since it is Thy chief delight,
To dwell with us both day and night,
Sweet Jesus, make it ours to be
Both night and day to stay with Thee.

Hymn 5.

I worship Thee, Lord Jesus,
As children did of old,
Who sang within Thy temple,
Hosannas manifold.

I worship Thee, Lord Jesu,
Who, on Thine altar laid,
In this most awful service,
Our Food and Drink art made.

I worship Thee, Lord Jesus,
Who, in Thy love divine,
Art hiding here Thy Godhead,
In forms of Bread and Wine.

I worship Thee, Lord Jesu,
And kneeling unto Thee,
As thou didst come to Mary,
I pray Thee, come to me.

I worship Thee, Lord Jesu,
My King and Saviour mild.
Thou hast blest other children,
Bless also me, Thy child. Amen.

Hymn 6.

I rise from dreams of time,
And an angel guides my feet,
To the sacred altar-throne
Where Jesu's heart doth beat.

Dimly the tapers burn,
And a wondrous silence reigns,
Only with low still voice
The Holy One complains.

"Long! long, I've waited here,
"And though thou heed'st not Me,
"The heart of God's own Son,
"Beats ever on for thee."

In the womb of Mary meek,
In the cradle, on the tree,
Heart of undying love,
It lived, loved, bled for me.

Ever pleading day and night,
Thou can'st not from us part ;
O veiled and wondrous Son,
O love of the Sacred Heart.

Hymn 7.

O Jesus Christ, remember
When Thou shalt come again,
Upon the clouds of heaven,
With all Thy shining train.

When every eye shall see Thee,
In Deity revealed,
Who now upon this altar,
In silence art concealed.

Remember then, O Saviour,
I supplicate of Thee,
That here I bowed before Thee
Upon my bended knee ;

That here I owned Thy presence
And did not Thee deny,
And glorified Thy greatness,
Though hid from human eye.

Accept, divine Redeemer,
The homage of my praise ;
Be Thou the light and honour
And glory of my days.

Be Thou my Consolation,
When death is drawing nigh ;
Be Thou my only Treasure,
Through all Eternity,

Those who are not confirmed, or who are not going to communicate should use the following prayers :

Act of Spiritual Communion.

Lord, I am not worthy that Thou shouldest come under my roof ; but speak the word only, and Thy servant shall be healed. (Three times).

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.

When you make your Offering, say

O Lord, I give unto Thee a small portion of what is Thine own. Thou Who hast given me all that I have, yea, even Thine own Son to become my Salvation, I give Thee only a small token, to show that I am Thine altogether, and that I seek Thy heavenly treasures. O that I could give Thee a thousand times more! I rejoice that Thou acceptest of so small a matter done to my poor brethren, as if it was done to Thyself. Blessed be Thy Holy Name.

Remember that, although a child, you are bound to give something to God if you can, for every-one is bound to give up at least a tenth of their earnings or income to God, and the rich can of course do much more.

Remember that God knows, even if man does not, whether you can give anything to Him.

If, however, you cannot give any money, use the following prayer :—

O Almighty God, possessor of heaven and earth. Thou hast made both the poor and the rich, and carest for both alike. Thou givest plenty to some, that it may supply the wants of others. Do Thou bless them that have with cheerful hearts freely given unto Thee, and

reward them as hundred-fold more than they have given.
 Accept, O Lord, my willing mind, and my
 prayers in behalf of those who give you a
 relief of the poor and needy, and answer them
 for Jesus Christ's sake. Amen.

When the Priest places the elements of bread and wine
 upon the altar, you may say

The Lord hath prepared a table in the midst
 of the wilderness of this sinful world, on my
 runnets over with His mercy and His
 kindness.

Or

O Jesu, like a lamb led to the slaughter,
 Thou wast taken up the hill of Calvary, to be
 sacrificed for me on the altar of the Cross.

O Jesu, Mercy.

O Thou, Who sittest at the right hand of the
 Father, yet art present with us through Thy
 come and sanctify with Thy presence those
 who offer and those who receive them.

¶ Then shall the Priest say

Let us pray for the whole state of Christ's Church
 militant here in earth.

ALMIGHTY and everlasting God, who by Thy

Water out of the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me ;
Within Thy wounds hide me :
Suffer me not to be separated from Thee ;
From the malicious enemy defend me :
At the hour of death call me,
And bid me come unto Thee,
That with Thy Saints I may praise Thee
For all eternity. Amen.

**Short Devotions after the Prayer of Consecration
for those who intend to Communicate.**

ACT OF ADORATION.

I adore Thee, O Living Bread, descended
from heaven to be my Spiritual Food ; give
me grace worthily to receive Thee in life and
death.

ACT OF FAITH.

I believe, O my Jesus, Thy divine Word
that under these forms of Bread and Wine,
Thou Thyself art here present as Thou art in
heaven.

ACT OF HOPE

I hope, O Jesu, by the strength of this Heavenly Food, to overcome all my sins, to persevere in goodness, to die in Thy favour, and to rise glorious at the last day.

ACT OF LOVE.

O that I could love Thee, as Thy Blessed Mother and all Thy Saints have loved Thee ! that I could praise Thee as they praised Thee on earth, and now praise Thee in heaven. O Jesu, King of Saints, I adore Thee ! Make me to love Thee ever more and more ! Amen.

O Divine Redeemer of my soul ! into Thy Sacred Heart I cast all my offences : they are not more numerous than Thy mercies, nor can they equal the tenderness of that love which invites me to receive Thee.

Hymn before Communicating.

Come, sweet Jesus in Thy mercy,
Give Thy Flesh and Blood to me :
Come to me, O dearest Jesus,
Come, my soul's true life to be.

Come, that I may live for ever,
Thou in me and I in Thee ;
Living thus, I shall not perish,
But shall live eternally.

O! how oft I sigh for Thee,
Jesus, Jesus, come to me.

When your turn comes to go to the Altar, make the sign of the Cross, and say "In the name of the Father and of the Son, and of the Holy Ghost." Amen. Be careful that you draw near with all due reverence.

When kneeling at the Altar, say humbly

Lord, I am not worthy that Thou shouldest
come under my roof (three times).

When the Priest comes to you with the Paten and the Holy Bread, say

I will receive the Bread of Heaven, and will
call upon the name of the Lord.

Then crossing your right hand over your left, receive in it the Body of your Lord (and be careful that not a single particle fall to the ground, remembering what S. Cyril says that "Whosoever loses part of It had better lose part of himself.")

After the Priest has said

“The Body of our Lord Jesus Christ.”

You answer softly yet earnestly, Amen.

When you have received the Body of your Lord, say,

May the Body of our Lord Jesus Christ
preserve my soul to life everlasting.

When he that administers the Cup comes to you, say,

I will receive the Cup of Salvation, and call
upon the Name of the Lord.

Hold your head upright, that the minister may more conveniently and reverently administer to you the Blood of your Lord; if the Cup be heavy, or there is danger of accident, it is better that he should place it to your lips, and you may guide it with your hands.

After the Minister has said

The Blood of our Lord Jesus Christ.

Answer softly yet earnestly, Amen.

After you have received the Cup, say,

May the Blood of our Lord Jesus Christ
preserve my soul to everlasting life.

Before you leave the chancel turn to the Blessed Sacrament, and worship for an instant, going down upon one knee, then return to your place, repeat reverently and thankfully the Magnificat, or Song of the Blessed Virgin.

While others are communicating you can make your thanksgiving.

*The following additional devotions are added. Those marked thus * are suited for those who have Communicated :*

Act of Thanksgiving.

* I thank Thee, O most sweet Lord Jesus Christ ! Joy of Angels ! Crown of Saints, Who hast been willing to-day again to feed me, a guilty sinner, with Thy most sacred Body, and Thy most precious Blood.

O Jesus, how shall I worthily thank Thee for all that Thou bestowest upon me ?

O most kind Jesu, with my utmost power I return thanks to Thy tremendous Majesty, for this Thy mercy to me to-day.

Blessed be Thy name for ever and ever, and to all ages. Amen.

I thank Thee also, O Jesus, that for love of me Thou didst leave Thy Father's Throne, and didst become man for our sakes; didst leave us such holy precepts and examples; didst die for me, and rise again, and ascend into heaven; and didst send the Holy Spirit unto Thine Apostles. I thank Thee also for this sweet Sacrament, and for all Thy other Sacraments.

I thank Thee that Thou hast also made me, that Thou mightest shed Thy love on me, and that I might live with Thee for ever in happiness; that Thou hast kept me from my birth until now; that Thou hast placed me in Thy Holy Church, and hast given me the gift of faith; and hast given me grace and strength to persevere in Thy service.

I thank Thee also for [. . .] and all the other mercies Thou hast so plentifully showered down upon me. I will magnify Thee, O Lord my King! and I will praise Thy name for ever and ever.

* Jesus, gentlest Saviour !
God of might and power !
Thou Thyself art dwelling
In us at this hour.

Nature cannot hold Thee,
Heaven is all too straight
For Thine endless glory,
And Thy royal state.

Out beyond the shining,
Of the furthest star,
Thou art ever stretching
Infinitely far.

Yet the hearts of children,
Hold what worlds can not,
And the God of Wonders
Loves the lowly spot.

As men to their gardens
Go to seek sweet flowers,
In our hearts, dear Jesus,
Seeks them at all hours.

Jesus, Gentlest Saviour,
Thou art in us now ;
Fill us full of goodness
Till our hearts o'erflow,

Pray the prayer within us
That to Heaven shall rise ;
Sing the song that angels
Sing above the skies.

Multiply our graces,
Chiefly Love and Fear ;
And, dear Lord, the chiefest,
Grace to persevere.

Oh, how can we thank Thee
For a Gift like this,
Gift that truly maketh
Heaven's eternal bliss ?

Ah, when wilt Thou always
Make our hearts Thy home ?
We must wait for Heaven,
Then the day will come.

Now at least we'll keep Thee
All the time we may ;
But Thy grace and blessing
We will keep away.

* Closer, closer, Jesus, still
Let me feel Thee and adore Thee ;
Heart and soul, and sense and will,
Lo ! they all bow down before Thee.

Can it be that Thou art here,
Resting on this heart of mine ?
Every earthly hope and fear,
Lost in flames of Love divine ?

Yes ! Lord Jesus Thou dost hold me,
And I lose myself in Thee ;
Closer still and closer fold me,
Rapt in speechless ecstasy.

O to see Thee face to face !
O for wings of Love to fly !
O that in this strong embrace
I could lay me down and die !

Lay me down and take my rest,
There where time no bond can sever,
And thus leaning on Thy breast,
Drink of Love's deep stream for ever.

The Post Communion.

When the Blessed Sacrament is again placed upon the Altar, and covered with a fair linen cloth, say,

Lord Jesu, may I ever be clothed in the fine linen, white and clean, of a pure conscience.

Join aloud in the LORD'S PRAYER,

The Priest then says one of the two prayers,

O Lord and Heavenly Father, etc.,

Or

Almighty and everliving God.

Then follows the

Gloria in Excelsis.

Glory be to God on high, etc.

The Blessing.

Receive the Blessing on your knees with the greatest reverence and devotion.

Make the sign of the Cross at the words

The Blessing of God Almighty, ✝ The Father, the Son, and the Holy Ghost, etc.

And join aloud in the Amen at the end.

Remain kneeling while the remainder of the consecrated elements are being consumed, and while the Paten and Chalice are being cleansed with wine and water, in order that no portion of the Blessed Sacrament should remain unconsumed.

Before you leave the Church, say

O Holy Trinity, let this Sacrifice which I have joined with Thy Priest in offering be pleasing to Thee and profitable to me, and to Thy whole church. Forgive my idle thoughts; grant me [*here name your special intention*]; hear and receive my prayers for Jesus Christ's sake. Amen.

Lord now lettest Thou Thy servant depart in peace, etc.

Do not (unless you are in Choir, and have to precede the Priest) rise from your knees until the Priest has left the Church.

A few Ritual Directions.

A Never pass the altar, or enter, or leave the Church without bowing the head.

B When the Blessed Sacrament is present, never pass the Altar without bending one knee for an instant.

C If tired of kneeling, stand facing east, but do not turn the presence of the Blessed Sacrament.

TO ALTAR SERVERS.

1. When about to serve at a Celebration be thankful to God for so great a privilege.

2. In the vestry keep silence, or if obliged to speak, speak in a whisper; be very careful to keep from levity, irreverence, or forgetfulness of the holy duty you are going to perform.

3. When preparing the Altar or Credence, or lighting the candles, go backwards and forwards between the altar and vestry slowly and reverently, remembering rule A.

N.B.—In lighting the candles, light first the one on the Epistle side, then the one on the Gospel side, In putting them out, put out the one on the Gospel side, then the one on the Epistle side.

4. At a *Low* Celebration kneel throughout the service, except at the Gospel and Creed, when stand facing East.

5. At the Communion of the people go round to the South *end* of the Altar and kneel facing North.

6. Rise directly after the Blessing, and take the wine and water cruets from the Credence to the south corner of the Altar.

NOTE.—The Server pours the Wine and Water for ablutions into the Chalice held out for him by the Priest, but for the oblation the Priest should himself fill the Chalice, taking the Cruet from the hand of the Server.

On Fasting Communion.

It is the custom of the Church from the earliest times to receive the Holy Communion, fasting from midnight.

This will prevent many from communicating at a late celebration; those who can go without food until mid-day, should, however, avoid communicating late, as they lengthen the service; indeed, if it be a Sunday, they are doing wrong by turning the weekly Feast of the Resurrection into a fast.

There is a danger of Churchmen becoming satisfied with being present at the Holy Eucharist without communicating.

Frequent communion is, of course, the thing to be aimed at, but especial care must be taken not to communicate without proper preparation.

Devout *attendance* at the Holy Eucharist will aid much in preparing the soul for a more frequent *reception* of the Holy Mysteries.

The Sign of the Cross.

As people sometimes misinterpret the use of the sign of the Cross, the following reasons for retaining it are given:

1. I sign myself with the sign of the Cross that the

devil may see that which conquered him, and fleeing away, may leave my soul pure and meet for holy meditation.

2. I sign myself with the sign of the Cross, in token that through the Cross of Jesus alone I can approach God, or hope for salvation.

3. I sign myself with the sign of the Cross, for I must take up my Cross and follow Him.

4. I sign myself with the sign of the Cross, for I must crucify the lusts of the body, which I sign.

5. I sign myself with the sign of the Cross, in memory of my baptism, wherein I was signed with the sign of the Cross, in token that I should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's soldier and servant unto my life's end.

6. I sign myself with the sign of the Cross, in memory of that Sacrifice which God, Himself, both Priest and Victim, offered on the altar of the Cross.

Hymn on the Sign of the Cross.

Hail, the sign, the sign of Jesus,
Bright and royal Tree!
Standard of the Monarch, planted
First on Calvary!

Hail the sign all signs excelling
Hail the sign all ills dispelling,
Hail the sign hell's power quelling,
Cross of Christ, all hail !

Hail the sign the King preceding,
Key to hell's domain !
Lo, the brazen gates it shatters,
Bars it snaps in twain.

Hail the sign, etc.

Hail the sign, on Easter morning
Breaking from the tomb ;
In the hand of Christ dispelling
Sorrow, death, and gloom.

Hail the sign, etc.

Sign to Martyrs strength and refuge,
Sign to saints so dear !
Sign of evil men abhorred,
Sign which devils fear !

Hail the sign, etc.

Sign which, on the day of vengeance,
Meteor like shall flare !
Shuddering flesh shall then behold it
Steeped in blood-red glare.

Hail the sign, etc.

Men shall shriek for very anguish,
Evil hearts shall quail ;
But the saints in fullest rapture
Shall that vision hail.
Hail the sign, etc.

Lo, the Cross of Christ my Master,
On my brow I trace ;
May it keep my mind unsullied,
Doubt and fear displace.
Hail the sign, etc.

Lo, upon my lips, I mark it,
Sign of Jesus slain ;
Christians lips should never utter
Words impure or vain.
Hail the sign, etc.

Lo, I sign the sign of Jesus
Meekly on my breast ;
May it guard my heart when living,
Dying be its rest.
Hail the sign, etc.

In the name of God the Father,
Name of God the Son ;
Name of God the Blessed Spirit,
Ever Three in One.
Hail the sign, etc. AMEN.

Daily Prayers.

MORNING.

When you wake, make the sign of the Cross, and say,

✝ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When rising from bed, kneel down, and say

Our Father, etc.

I believe in God the Father, etc.

O God, I love Thee with my whole heart, and above all things, I am sorry with my whole heart that I have offended Thee; and Lord, I hate my sins. If Thou wilt help me I will try never more to do wrong. O Jesu! my Saviour, look upon me Thy child, and help me never more to sin.

O Jesu, bless my Father and Mother; my brothers and sisters, and all my relations and friends. Bless . . . [*Here name any that you wish to pray for, especially any who are unkind to you or with whom you may have quarrelled*], and have mercy upon all men.

N.B.—Boys or girls who may have quarrelled

should never rest until they have made it up again. Even if they did not begin the quarrel and were not at all in the wrong (which is seldom the case), they should not let pride prevent them saying they are sorry and hope to be friendly again; above all things they should not let the matter "blow over" as it is called, and be friendly as a matter of course, without having made the matter up. It is by doing so that people get into the dangerous habit of making no reparation for sin. You may pray that God would permit the saints to pray for you, and that your guardian angel may watch over you, and warn you when you are doing wrong; you may use the Collect for S. Michael's Day, for the guardianship of angels.

We may easily believe that the saints pray for us, when we remember that they have been waiting for the fulfilment of the number of the elect longer than we have; and, therefore, join, even with greater earnestness than we can, in the petition of the Lord's Prayer, "Thy Kingdom come."

We may, too, in return, use the prayers of the Prayer Book—

"We bless Thy holy Name for all Thy servants departed this life in Thy faith and fear,

beseeking Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

May God Almighty the Father, ✠ the Son, and the Holy Ghost, bless and keep me this day. Amen.

EVENING.

In the Name of the Father, &c.

Our Father, &c.

I believe, &c.

O Holy Spirit, shine into my heart, and shew me in what I have sinned this day.

Then think over where you have been and what you have been doing during the past day (see on Self Examination, page 52), after which say,

I confess to God Almighty, the Father, the Son, and the Holy Ghost, and before the whole company of heaven, that I have sinned exceedingly in thought, word, and deed, of my fault, of my own fault, of my own great fault; therefore, I pray God to have mercy upon me and pity me.

May Almighty God have mercy upon me, and forgive me my sins, and bring me to everlasting life. Amen.

Prayer for Parents.

O Lord Jesus Christ, Who wast obedient to Thy blessed mother, look down this night upon my dear father and mother, and bless them; give them grace to love Thee more and more, and to seek to do Thy holy will. Amen.

Bless, O God, all my relations and friends, those who have injured me, or whom I have injured; shed the light of Thy truth upon such as know Thee not, and upon the heathen that have not called upon Thy Name.

Keep us and all men from sin this night. Let Thy holy angels be with us to keep us in peace, through Jesus Christ Our Lord. Amen.

May the Almighty God, the Father, the Son, and Holy Ghost, bless me and keep me safe through this night.

When you lie down, make the sign of the Cross, and say,

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Down I lie ; if I should die
The Lord have mercy on me,
And all the sins that I have done,
Sweet Jesu Christ forgive me.

I lay me down in peace and take my rest,
for it is Thou Lord only that makest me to
dwell in safety ; into Thy hands I commit the
keeping of my soul and my body, for Thou
hast redeemed me, O Lord, Thou everlasting
God of truth, be with me now, and the hour
of my death. Amen.

Glory to Thee, my God, this night,
For all the blessings of the light,
Keep me, O keep me, King of Kings,
Beneath Thine own Almighty wings.
O may my Guardian, while I sleep,
Close to my bed His vigils keep ;
His love angelical instil,
Stop all the avenues of ill.
May He celestial joys rehearse,
And thought to thought with me converse,
Or in my stead all the night long,
Sing to my God a grateful song.

At Matins or Evensong.

BEFORE SERVICE.

Keep me, O God, in this Thy house from wandering eyes and thoughts; help me to lift up my heart to Thee, remembering Thy great and awful presence; hear my prayers, O Lord, and answer them, as shall be best for me, through the mediation of Thy Son, Lord Jesus Christ. Amen.

AFTER SERVICE.

Accept, O God, the prayers that have this day been offered to Thee throughout Thy Church, especially those that have ascended up to the foot of Thy throne from this house.

Pardon my wandering thoughts, my coldness of heart.

Grant that the words of my lips may be the belief of my heart, and the rule of my life, through Jesus Christ Our Lord. Amen.

GRACE BEFORE MEALS.

Make the sign of the Cross, and say,

Bless, O Lord, this food to our use, and ourselves to Thy service, for Jesus Christ's sake. Amen.

AFTER MEALS.

Make the sign of the Cross, and say,

We thank Thee, Lord, for these and all Thy benefits which of Thy bounty we have partaken, for Jesus Christ's sake. Amen.

On Self-examination.

To examine our consciences every night before retiring to rest is a duty that should on no account be neglected.

Every child should have a spiritual adviser, who would assist him in this difficult duty, to prescribe penance as the proper medicine for his soul's diseases, and to administer the gift of healing, or rather to pronounce whole, as the Jewish priest did when the leper was cured.

A soul who does not want a physician is as rare as a body who can do entirely without a doctor.

As one may be spared from much suffering of body by the proper use of the doctor, so may the soul be shielded from much sin and suffering by the proper

use of the priest—the physician of the soul, under the great healer, Christ Jesus. The priest is bound to keep secret all that may be told him of the sins and diseases of the soul, just as his spiritual physician (for priests themselves need a spiritual guide) is bound to keep the diseases of his soul secret.

Questions :

FOR USE BEFORE GOING TO BED.

1. Did I give my first thoughts to God this morning ?
2. Have I said my prayers at home and in Church carefully, as speaking to God ?
3. Have I tried to behave all day as in the presence of God ?
4. Have I obeyed and treated with respect all whom God has set over me (my parents, clergy, teachers, master, or mistress) ?
5. Have I been angry without cause, or beyond cause ?
6. Have I been rude, unkind, proud, envious, or discontented ?
7. Have I given way to impure thoughts, words, or deeds, or such that I am ashamed of ? Have I been lazy, idle, gluttonous ?

8. Have I been untruthful or deceitful ?
Have I thought of or spoken unkindly to others ?

9. What duties have I left undone ?

10. Have I avoided all that might lead me into sin.

The following questions should also be asked as to our besetting sin, or that sin into which each of us is prone to fall.

1. How often have I committed it to-day ?
Is this more or less than before ?

2. How often have I overcome when tempted ?

3. How often have I resisted before being overcome ? With what resolution ?

Questions for Self-examination,

[To be used at stated times: as weekly, monthly, &c.]

BY THE RULE OF GOD'S COMMANDMENTS.

COMMANDMENT I.

1. Have I wilfully forgotten God—loved any one or any thing more than God ?

2. Have I said my prayers regularly *morning* and *night*? Have I lived for any length of time without praying to God? If so, for how long a time?

3. Have I said my prayers carefully and kneeling down reverently, not after I was in bed?

4. In Church, have I been attentive or careless, and looking about without thinking of the service in which I was engaged?

5. Have I behaved badly in Church by laughing and talking? Have I played or been irreverent in Church when it was empty?

6. Have I ever attended Roman Catholic or Dissenting places of worship; or joined in any service inconsistent with my being a member of the Church of Christ in England?

7. Have I come to Confession or Holy Communion carelessly, without proper examination of my conscience, without sorrow for sin? Did I leave out any sin in my last confession—if so, was it done on purpose?

8. Have I received the Holy Communion regularly—at least *three times* a year?

9. Have I received fasting?

10. Have I tried to observe the fast days of

the Church by some kind of abstinence or self-denial?

11. Have I been ashamed of religion? Have I been hindered from saying my prayers or attending Church through fear of being laughed at?

12. Have I done wrong from fear of ridicule?

COMMANDMENT II.

1. Have I thought more of the outward form in religion than of the true spirit of worship?

2. Have I remembered at great festivals that banners, and crosses, and singing in procession are to be used for the love of God, and not for love of outward display?

3. Have I been careful to adore Jesus Christ really spiritually present in the Blessed Sacrament, without any adoration of the elements under which His most Blessed Presence is concealed?

4. Have I made an idol of any earthly object.

COMMANDMENT III.

1. Have I sworn by the name of God, or any other oath ?
2. Have I sworn to anything that was not true ?
3. Have I cursed myself, or others, or anything else ?
4. Have I wished myself or others dead ?
5. Have I laughed at, or made game of holy things ?
6. Have I read Holy Scripture from an improper motive ?
7. Have I quoted Scripture irreverently or in joke ?

COMMANDMENT IV.

1. Have I worked without necessity on Sunday ?
2. Have I attended Church on Sundays and *holy days*, and at other times when I have been able ?

3. Have I observed Christmas and Ascension Days? and have I given Good Friday wholly to God in Acts of devout sorrow for my Lord's death and my own sins which caused it?

4. Have I always been present on Sundays and holy days at the Holy Sacrifice. If not, what has prevented me?

5. Have I spent money on Sunday, or wasted the day in idle pleasure or amusement?

COMMANDMENT V.

1. Have I disobeyed my parents, or spoken rudely, angrily, or impatiently to them, or done what they told me to do unwillingly or without cheerfulness?

2. Have I deceived them? Have I been discontented with the food or clothing which they provided for me.

3. Have I ever hated them, or cursed them?

4. Have I been respectful to the clergy, and esteemed them as the ambassadors of Christ?

5. Have I been obedient to those whom God has placed over me as superiors?

6. Have I broken the laws of the land, or of the school or choir ?

COMMANDMENT VI.

1. Have I given way to anger or passion ?
2. Have I been guilty of quarrelling or fighting ?
3. Have I hated any one ?
4. Have I been unforgiving when others have injured me ?
5. Have I been unkind to my brothers, sisters, or companions ?
6. Have I taught others what was wrong ? Have I led others into sin ?
7. Have I been cruel to any who cannot help themselves—to animals, insects, &c. ?
8. Have I laughed at others for being religious, hindered them from saying their prayers, or going to Church ?
9. Have I boasted to others of having done wrong ?

COMMANDMENT VII.

1. Have I been guilty of any unclean acts, either alone or with others ?

2. Have I thought any unclean thought?

3. Have I related improper things, or listened or joined in bad conversation? Have I read bad books, or read any portion of Holy Scripture from an impure motive?

4. Have I gone with bad companions who I knew would lead me into sin?

5. Have I wasted my time, given way to sloth by lying too long in bed? Has it prevented me from my religious duties, or from attending Church on Sunday or other mornings when I might have gone?

6. Have I been greedy—eaten or drunk too much? Have I gone into public houses to get drink?

COMMANDMENT VIII.

1. Have I taken or *kept* anything that was not mine? Have I kept anything which I may have found without trying to find the owner?

2. Have I run into debt, or borrowed money which I cannot pay?

3. Have I wasted my master's or my mistress's time?

4. Have I injured his goods or property?
Have I allowed others to do so, when I might
have prevented it?

5. Have I played for money? Have I
cheated others in playing?

6. Have I neglected to give alms?

COMMANDMENT XI.

1. Have I told lies? For what purpose?

2. Have I injured any one by so doing?

3. Have I spoken ill of others without ne-
cessity; or listened to others when they did so?

4. Have I injured any one's character by tell-
ing tales, or let their good names suffer when a
few words of mine might have set matters
right?

5. Have I concealed anything which was for
another's credit?

COMMANDMENT X.

1. Have I been discontented with my lot
in life?

2. Have I wished for things which are not
mine?

3. Have I been jealous or vexed, when others have been noticed or praised more than myself?

Has the object of my life been the world, or God?

Prayer before Self-Examination.

O Almighty and most merciful God, Thou searcher of hearts, send the light of Thy Holy Spirit to help me to discover my faults. Remove every veil that hides any of my sins from me. Give me a clean heart, and renew a right spirit within me, through Jesus Christ, our Lord. Amen.

Our Father, etc.

Prayer after Self-Examination.

O Lord Jesus Christ, make me truly sorry for all my sins, which I have committed against Thee. I wish never to sin against Thee again. Give me grace rightly to confess my sins, and blot them out through Thy most precious Blood. Amen.

Our Father, etc.

*The following questions are suggested in addition
for Choristers and Altar Servers.*

1. Did I enter Church quietly, behave reverently, not talking loudly or unnecessarily in the vestry, remembering the presence of God?
2. Have I taken care to be clean and tidy before serving God in choir?
3. Have I given way to wandering thoughts, looked about, laughed, made signs, whispered, or lounged in choir?
4. When serving at the altar or singing in choir, have I done all to the glory of God, and not tried to attract attention?
5. Have I been more anxious to shew off my voice than to dedicate it humbly to God's service?







